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impossible as the socialists' demand for industrial equality. To the author feminism apparently means any deviation from the existing order; and in successive chapters on feminism and marriage, feminists' demands, women and work, and woman suffrage, the demands of the modern woman for social, economic, and political reform are shown to be destructive or unworkable. Beneath both socialism and feminism he contends there is a new morality of sentiment, which strives to replace the Puritan ideal of duty, substituting selfishness and ease for the spirit of self-sacrifice and willingness to assume obligations. Both lead to social demoralization.

The author has apparently written in a spirit of earnest conviction, and fortifies his conclusions with references that range from Plato to the latest newspaper clipping. But one is inclined to believe that he reached his conclusion first and did his reading afterward. Two frightful bogeys are created which are to be held responsible for all our ills. But this is to lack historical perspective and to exhibit a degree of prevision which few have shown since the days of the Old Testament prophets. If the author is an oracle, he certainly ranks with Jeremiah as a prophet of evil. Nor are the assumptions of the socialists or feminists more extreme than his own premises. His logic is meant to be rigid, but the attribution of "deterioration" or "demoralization" not infrequently serves as sufficient condemnation and renders proof unnecessary. To cite Henry George, himself an extreme individualist, as an illustration of the socialist system of land holdings, would seem to argue a lack of knowledge of the single tax. But Mr. Walsh, the author of an erudite work on the *Theory of General Exchange-Value*, is not lacking in knowledge; rather this must be attributed to his eagerness to prove a point against the radicals of any stripe.

It is a pity that a study which has involved a prodigious amount of work and brings together a mass of information and argument on these subjects should have been printed on such poor paper. But for this, as for so many of our ills at present, the war is probably responsible.

E. L. BOGART.

University of Illinois.

The Science of Power. By BENJAMIN KIDD. (New York: G. P. Putnam's Sons. 1918. Pp. viii, 318.)

This posthumous volume is a stimulating interpretation of the fundamental forces of our time. It is hardly the kind of a work which its

title suggests—a conventional treatment of power released by or expressed through political or social organization. Actually it is a critical comparison of a civilization built upon the Darwinian hypothesis—the doctrine of force and survival—and the possible results or characteristics of a civilization built up by social integration in which the gregarious instinct and social heredity are primary rather than the individualistic impulse of aggression. Heretofore, so says the author, social dynamics or the driving motives of civilization have been misdirected along the channels of war by the spirit of nationality, and along the lines of industrial aggression, exemplified by the forces of capital and labor. The ability to use collective emotion for socialized instead of individualistic ends is the supreme purpose of civilization. Emotion rather than reason is held to be the source of power in life and “the emotion of the ideal is the supreme principle of efficiency in the collective struggle of the world.”

The author's distrust of reason as a source of power and his doubts regarding the efficacy of knowledge are expressed in his *Social Evolution* as well as in the present volume. The intellectual factor is held to be of slight, incidental value in the civilizing process. Here a fundamental change of opinions arises with those who believe in the supremacy of intellect. Instinct and instinctive impulses are, to be sure, driving sources of power but the intellectual element of mentality plays a primary part in their expression and outgo. Emotional power, without the intellectual factor in mental activity, is like unharnessed and uncontrolled power in machinery processes. To ignore or undervalue this intellectual factor disregards one of the basic civilizing forces.

Even those who disagree with the conclusions of the author cannot fail to be stimulated and challenged by his treatment of the subject. His interpretation of the failure of Western civilization is done convincingly. His constructive suggestions for the basis of a new social order are less powerful in their appeal; but these, too, are thought-provoking. Its element of stimulus and challenge justifies the work.

JAMES G. STEVENS.

Theories of Social Progress. By ARTHUR J. TODD. (New York: The Macmillan Company. 1918. Pp. xii, 548.)

This book fills a unique and needed place in sociological literature. Scholarly, sane, critical, constructive, with pertinent allusions and quo-